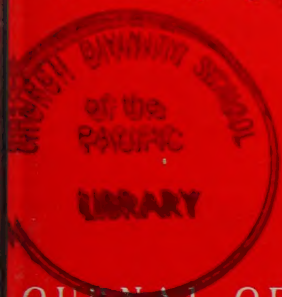
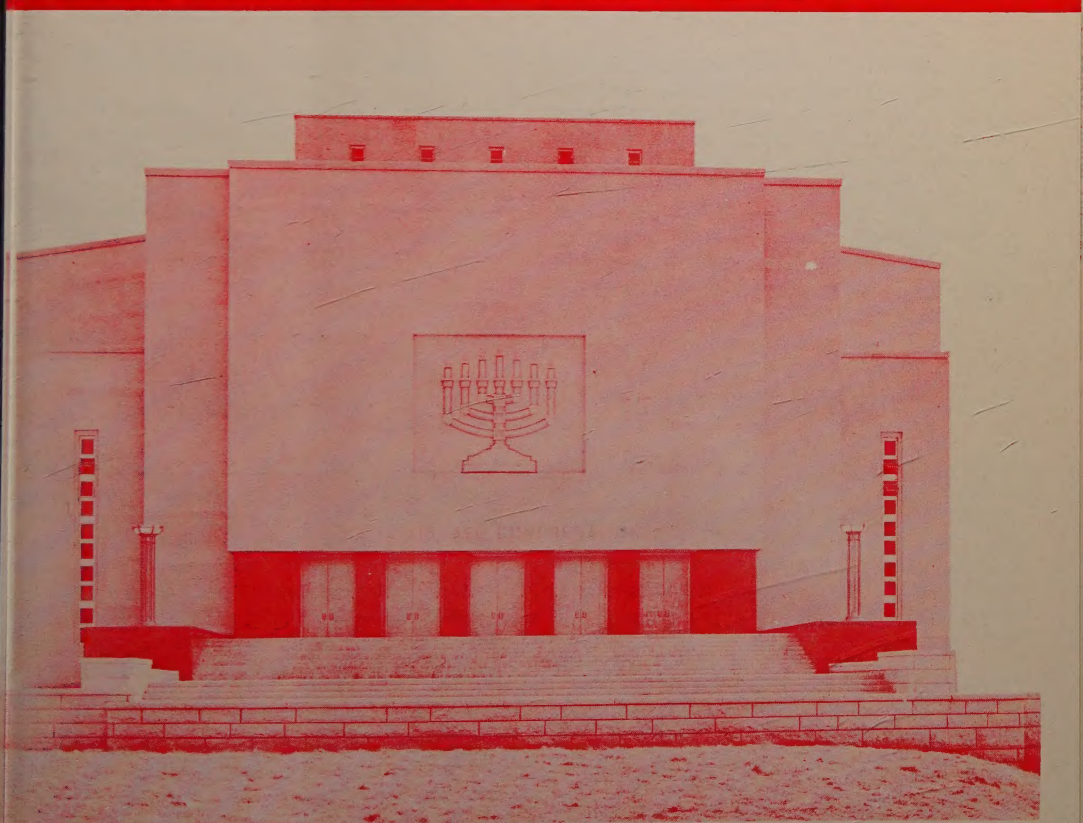


# THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



Recently completed ADAS ISRAEL CONGREGATION BUILDING, Washington, D.C.

# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

*Dear Member, By vote of your church officers, our Sunday morning worship during July and August will be at 10:00 A.M. This will be the usual brief summer service with special music each Sunday. Our valiant choir is taking a much needed vacation until after Labor Day.*

*The Council*

## VERSUS

*Dear Member, You need the strength and blessing of regular church attendance even more in the summertime! When you are at home, attend your home church; when you are away, seek out a church there and attend it! Include church worship in your summer plans for every Sunday and you will be the better for it. Remember too that expenses for your church go on the same now as during the rest of the year. It is easier for both you and your church to bring your regular contribution envelopes before you take a vacation trip. It's always easier to pay up in advance than to catch up later.*

# JULY, 1955

## Vol. LVII No. 7

## C O N T E N T S

The Ballad of Davy Crockett, <i>William Goddard Sheman</i>	221
Intercession is Important, <i>Robert T. Raines</i>	223
Birthmarks, <i>George Wells Arms</i>	224
Editorial Columns	225
Peace of Mind, <i>Page</i>	
Power of Prayer	
Methods of Church Work	227
Mind to Work	
How to Live	
Minister's Annual	
Prayer for Worship	
Communion Invitation	
Church Fund Raising	
Sermons	230
The Gifts of God, <i>Kendig Brubaker Cully</i>	
Our Separateness from the World, <i>S. Edward Young</i>	
Living, Thinking, Dying, <i>W. Franklin Harkey</i>	
Upper Room Walls Pushed Back, <i>Charles Haddon Nabers</i>	
Illustrations	242
Recent Books	246
Topical Index	249
Buyer's Guide	250

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio  
Subscription Rates: Domestic, \$3.00. Foreign, \$3.50. Single copies, 35¢. Back copies, 45¢. Back volumes, \$4.00. Subscriptions are continued from one year to the next unless otherwise instructed by the subscriber. Manuscripts must be type-written. No manuscripts will be returned unless accompanied by full return postage, and address to the Expositor Editorial Offices, East Aurora, New York.

Entered as second-class matter at the Post Office, Cleveland, Ohio  
Additional entry at East Aurora, New York

THE F. M. BARTON COMPANY, PUBLISHERS, INC.



# Tools for the Pastor's Daily Work

## THE PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICKROOM

**Edmond H. Babbitt.** This little book brings the minister the help he needs to comfort his people in times of illness and bereavement.

"This excellent pocket-size manual represents the approach which has grown out of the movement for clinical training of ministers. It is exceedingly valuable." —*Review and Expositor*.

"A valuable, professional manual." —*Religious Book Club Bulletin*. **\$1.95**

## THE PASTOR'S IDEAL FUNERAL MANUAL

**Nolan B. Hamon.** Three complete orders of service, plus hymns, prayers, texts, poetry, and sermon outlines — gathered together in one place to assist the minister in his most trying task. Each age group, from infancy to the sunset years, has its appropriate material, arranged for ready reference.

"Here is a richness of material which provides beauty and dignity....Invaluable to the minister." —*Pulpit Digest*. **\$1.75**

## A LIVING HOPE

**Jesse Halsey.** An indexed file of loose-leaf pages of scripture, prayers, poetry, prose, and commitals, with a black leatherette binder for use at the service. Boxed in a sturdy metal container with felt on bottom.

"Here is the most comprehensive collection of materials for funeral services which, so far as this reviewer knows, has appeared. The need for it is great." —*Yale Divinity News*.

"The material every minister needs for his ministry of consolation....Rich and varied help." —*Garrett Tower*. **\$8.75**

## THE COKESBURY MARRIAGE MANUAL

**William H. Leach.** "Distinctly useful....It has a collection of widely different liturgies for marriage,...brief treatment of the minister in reference to marriage,...pronouncements of the church on marriage,...and state laws on marriage." —*Christian Observer*.

"Every progressive minister who loves variety and yet wants to maintain a high spiritual dignity in a marriage ceremony will find what he wants in this handy, pocket-size, well arranged manual." —*Christian Evangelist*. **\$1.75**

## MY PASTORAL RECORD

**J. N. Greene, compiler.** A personal treasure for every minister, this handsome book provides space to record all work of an active ministry for 50 years. Here, in convenient and lasting form, is a permanent record of pastorates held, baptisms, members received, marriages, funerals, sermons, etc. Printed on heavy, durable paper, bound in maroon fabrikoid, with title stamped in gold. 486 pages. 7 7/8 x 11 inches. **\$15**

## OPEN PRAYER

**Jesse Halsey.** A convenient working tool for the minister: a loose-leaf arrangement of worship materials consisting of prayers, calls to worship, invocations, affirmations, and benedictions. Includes a black leatherette folder for carrying the materials into the service, also an index and instruction booklet. All in a durable file box with tabbed separators.

"This is, perhaps, the most distinctive group of pulpit prayers to be compiled in this generation." —*Pulpit Preaching*. **\$7.50**

AT ALL BOOKSTORES . . . Abingdon Press

Publishers of THE INTERNATIONAL LESSON ANNUAL - - 1956

July, 1955

Page 219



**Wonderfully  
PRACTICAL  
church project . . .**



## **CHURCH BIRTHDAY CALENDARS**

**Daily reminder of church and fellowship  
Convenient boost to fund-raising projects**

The Church Birthday Calendar has been hailed as a convenient, practical church project in over 1,000 churches. Congregation members birth dates and church services and activities are listed daily . . . serving as a constant reminder to all of worship and the closer knitting of good will and fellowship among members and friends. As a plus factor, the project serves as a welcome boost to church building fund or other worthy needs.

*Complete details and kit containing samples of our line of calendars will be sent on request. No obligation, of course.*

**DORNEY PRINTING CO.** East Texas, Pa.



# THE BALLAD OF DAVY CROCKETT

WILLIAM GODDARD SHERMAN

THE psalmist wrote concerning the Spirit of God:

*If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there.*

We might say the same thing about the Ballad of Davy Crockett! Morning, noon, and night, by radio, television, and every other medium available we hear his exploits lauded and applauded. His name is on every tongue and his memory lingers in every heart.

There is a reason for this fact, a reason far beyond the mere catchiness of a very popular song. There is something in the hero worshiper

in Americans, and Davy Crockett was a hero. It is good for us to recognize high ideals and to magnify them in music and in memory.

Not everybody who whistles the intriguing melody is aware of the fact that Davy Crockett actually lived. Sometimes people who are memorialized in story and immortalized in song become almost legendary and mythological. Colonel David Crockett was a real American, born in the mountains of Tennessee. He became a military leader and a member of Congress. He lost his life in the defense of the Alamo in Texas, March 6, 1836.

The Ballad of Davy Crockett says in an arresting manner what the Church has been saying for centuries. Here is a challenge to higher ideals, a commitment to a cause greater than one's own life, a fidelity to duty which must be maintained even at the cost of life itself. Let those who maintain that Christian faith and devotion are old-maidish and out-moded, note well that the life of Davy Crockett reflects the application of these ideals. Basically we admire

these ideals, even though we do not always follow after them. We prove our admiration by immortalizing in song a man who has dared to give his life for them.

There are many phases of a life like Crockett's that will challenge us if we will but let them. One of those is his desire to achieve the highest.

Crockett was a man of initiative. He had a firm determination to advance beyond the level which was his by birth.

Born on a mountain-side, he was not content to stay there.

It was Robert Browning who wrote: *Progress is the law of life, man is not Man as yet.*

The law of life! It is natural for us to want to advance. We live in a world that is peopled with truth-seekers. If it were not so we would still be creatures of a stone-age culture. Because progress is the law of life we live in modern cities today, and our lives are made comfortable and secure by reason of scientific advancement and its amazing contributions. God has so constructed us that we cannot be content to despise progress and be true to our higher selves. We lampoon the ones who are, as in the couplet:

*Come weal or come woe,  
My status is quo!*

Sometimes there is something better than the status quo. Thank God for men who have advanced beyond that point, and by their advancement have lifted the whole level of our living. The great men of our world have been those with that kind of initiative. So, Dr. Moses has written a biography of Lincoln, whose very title, *From Cabin to Capitol*, epitomizes this determination.

Progress is the law of life. Be that

as it may, there are yet individuals who live contrary to this law. There are always those in society who progress at all only because they are swept helplessly along by the waves of society's advancement. Such persons do not make history; they make no contributions to society; they are not true to themselves, to their fellowmen nor to God.

The challenge of loyalty comes to us out of the Davy Crockett Ballad. If you did not recall it from your American history, you know it from the currently popular song, that Colonel Crockett lost his life in the battle of the Alamo. His death came because he remained at his post to the end.

Life challenges us to like devotion. It is easy to run away from life, but there is no victory in such behavior. Men of high character do not give up so easily, but maintain their loyalty in the face even of overwhelming odds.

The military has an unsavory name for those who are disloyal to duty and fail to stand by their post. They are marked as "deserters" and the penalty for desertion of a military post in time of war is death. We take this as a matter of course, recognizing that fatal circumstances may result if one fails to remain loyal to his duty in wartimes. It's just as disastrous for one to be disloyal in any of the affairs of character. In either case it is a detriment to the immortal soul of one who lacks fidelity.

No one will argue that loyalty is easy. Yet after all we are not trying to promote an easy way of life. Turn your thoughts back to an ancient Garden, and in your mind's eye envisage the Son of God kneeling in prayer. Here was a test of loyalty and devotion. The temptation was to give up the plan as it had been indicated to Him. Apparently this was His desire, for He prayed, "Let this cup pass from me." The last thing Jesus *wanted* to do was to die upon a cross. He wanted to escape the dangers on the road ahead. But He could do so only by traveling the road of disloyalty.

He chose loyalty, even at the cost of life. But He did not lose thereby, He won! He won the battle for character, for faithfulness to a task, and devotion to duty. Had He chosen disloyalty He might have escaped the death of the

cross, but He would have lost far more than His life.

The crying need of our world today is for men and women of firm loyalty who will swerve neither to the right nor to the left in order to satisfy their personal whims, but who will sacrifice all things for devotion to the truth.

The coming battle-lines are being drawn. The world is choosing sides. It will be a battle between right and wrong, between truth and falsehood. Far more is involved than warfare between East and West; it is a warfare between Belief and Unbelief, between God and anti-God. It will make a difference for all eternity which side we are on, and whether we are loyal to the choice we make.

In order to understand this loyalty we need to move back a step further. The Ballad of Davy Crockett acclaims his supreme loyalty, but immediately we ask the question, "What inspired such loyalty?"

To find the answer, I turned to a biography of Col. David Crockett, and found these words of the loudly lauded American: "Be always sure you're right, then go ahead." And then this statement: "I'll fight for what I know is right no matter what it costs me."

There it is -- the basis of loyalty is conviction. Unless we have some deep and immovable convictions we will be tossed about by every wind of circumstance. It was precisely because of profound conviction that Jesus did not yield to the temptation to turn from the task appointed to Him. It was conviction regarding the right which caused Davy Crockett to stand by the Alamo and defend it even unto the death. He was not doing it for fame and glory -- he had not the wildest dream that in 1955 millions would be singing his name and wearing coon-skin hats like his! He had convictions about right and wrong and he felt they were worth dying for.

This is the kind of conviction God needs today. We have too many with only a wishy-washy kind of faith in eternal verities, and therefore they have little willingness to live and die for them. The weakness of the Church today is a result of the shallowness of its faith.

If we really believe that God is our



constant Companion, we would behave quite differently. In the midst of our sorrow we would yet have hope, for we could be undergirded by our faith in His comforting Presence. More than this, if we had an abiding conviction of God's presence with us, and also of His eternal justice, surely we would turn from the sins that are so much a part of us. What we believe about God determines what we become and how we behave.

The heart of man cries out for great-

ness. We long for its expression, and so we sing about men like Davy Crockett, who reflected it. The tragedy is that we make it seem legendary, as though it were an ideal to be dreamed of but never achieved.

The life which is totally surrendered to Jesus Christ will reflect this very greatness we so admire, for when Christ dwells within us, this greatness becomes reality.



## INTERCESSION IS IMPORTANT

ROBERT T. RAINES

**I**N His unparalleled book, *Intercessory Prayer*, Dr. James G.K. McClure avers: "It is an interesting fact that in the Bible there is not a single recorded prayer for the unsaved." In the chapter ensuing, in his discussion of intercession for the unsaved, Dr. McClure gives as one of the reasons for this being true, the fact that the Bible, at no time, divides men into denominations of "ransomed" and "rejected." Men, however, are always prone to score this or that individual "lost" or "saved." Christ said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." (John 12:47) Why do we fret about the doom of those we presume unsaved? Christ did not! He was content with the utterance of the truth and then to let it be received or rejected as it would of a natural quest. Recall His instructions to the disciples to shake the dust from their feet as a testimony to those who refused to receive them and their word. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him," and to that He adds out "the word which I speak, that will judge him at the last day." He contrasts him who hears the truth and is heedless of it as a foolish man who

builds his house upon the sand rather than upon a rock, thereby insuring his own downfall.

Like the Pharisee who was grateful to God for making him virtuous as others were not, we all find ourselves gloating too often, over the sins of others rather than mourning them. Indeed, were we to commence bemoaning the sins of the world we would never progress beyond our own, if our spiritual insight were edifying. Christ pronounced a blessing upon those who deplore their own sinful state, cp. Matt. 5:4.

The validity of the statement attributed to Meredith, we should all recognize: "Who rises from prayer a better man, his prayer is answered." As in these days so in those of Abraham also. Recall Abraham's attitude toward those who lived in Sodom and Gomorrah. The theophany recorded in the eighteenth chapter of Genesis is one of the most picturesque in the Bible. God's justice demanded the annihilation of the cities, and it was Abraham who besought His clemency for the sake of a possible fifty righteous men. Then this solicitor gradually subtracted forty with the assent of the Judge. God was happy to curtail His justice and granted all of Abraham's petitions for the sake of ten righteous men,

God would spare the cities. One of the greatest contemporary theologians, Paul Tillich, discloses: "There are no principles which could be applied mechanically and which would guarantee that justice is done." Therein lies the difference between the justice of God and that of man. It was Abraham who terminated the conversation rather than God.

Would God have granted another petition if Abraham had ventured it? Perhaps.

How often are your prayers intercessory? As you advance toward the Almighty your interests in the welfare of others will multiply, as did Abraham's. The immature Christian approaches all situations with a "what's-in-it-for-me?" attitude. If the only true response was the manifestation of the altruistic nature that Christ demands, for most there would be no performance of any fraternal obligations. With Cain the question is often asked - "Am I my brother's keeper?" The answer should always be in the affirmative although it usually is not.

In the salvation of the inhabitants of Sodom and Gomorrah there was no advantage for Abraham, save only a celestial blessing. He was, however, venturing the wrath of the Infinite in seeking the emancipation of those who merited punishment. Why did Abraham get into it? After all they were opposed to him. Was there anything one man could do that hundreds of men had failed to do? Most important he could argue, they deserved their fate. He could not love God and observe his fellowmen with apathy. If justice ran its gamut the whole human race would perish. Abraham was aware of the need for the salvation of the world through the Lamb of God.

If anyone look askance at another because of race, social status, sinful condition, or for any other reason, he does not love God, and John calls him a liar if he claims otherwise. It is the fruits that are so telltale. Condemn not the sins of others but consider them with prayer and submission. On his knees the Christian is at his best, especially when he is there interceding for another. As a result of intercession, "the whole round earth is everyway bound by gold chains about the feet of God," once

wrote Robert McCracken. Intercessory prayer indicates spiritual growth.



## BIRTHMARKS

George Wells Arms

THERE is nothing more tragic than a false assurance - to put perfect confidence in a boat that is not seaworthy and have it swallowed up in the deep; or to trust all of your wealth to a friend and find him a thief; or to believe that you are saved and going to heaven and wake up in the pit of hell, as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty. (Isa. 29:8)

The true Christian is satisfied with nothing less than full assurance; a security not built on feelings or guesses, but on a foundation which nothing can blast. The Apostle John in his First Epistle tells just what those birthmarks of rebirth, where by we may know this, are. Indeed, he says that this is purpose of his entire letter, "that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

Of course, there can be no assurance for the man who has not first made Christ his Saviour. You can't know that you have any thing if you do not actually have it. The Gospel of John therefore comes first for the purpose of telling us how we might lay hold of this salvation for which we seek full assurance. Summing up his Gospel, John concludes: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." His letter then follows to tell us how we might know that our faith is genuine and saving.

First of all, notice he never says we must know when we were born again, any more than one must know his physical birthday in order to know that he is physically alive. The proof that you are alive is not a birth certificate; nor is proof that you are born again a baptismal certificate. The proof is either your present physical life, or your present spiritual life. The proof of your rebirth is your present life in Christ.

Our rebirth brings us into a fellowship with the Father, and with His Son Jesus Christ" and with this statement John begins his letter. Fellowship means having things in common, to enjoy one another's company. That's what happens when we are in the Family of God. When we love to speak to Him in prayer and to hear Him speak to us in His Word, we love His fellowship. A prayerless life and a closed Bible bear little testimony that "now are we the children of God."

*Condensed from American Tract Society*



# The Editor's Columns



## LIVING WITH PEACE OF MIND

In French Equatorial Africa, there lives one of the most amazing men ever to walk this earth. Albert Schweitzer is a genius of first rank who is devoting his remarkable talents to a service of compassion among primitive peoples in the primeval forest.

At the age of thirty he decided to study medicine. He had already achieved renown as a musician, philosopher, teacher and preacher. He had comfort, privilege and creative opportunity. A brilliant future seemed assured. Deliberately he turned his back on all this. A keen sensitiveness to pain and a strong sense of duty impelled him to prepare himself for the work of a medical missionary in Africa. He felt obliged to express his Christian convictions, in a ministry of mercy.

At the end of seven years he completed his medical preparations. He had earned the degrees of Doctor of Medicine, Doctor of Music, Doctor of Philosophy, Doctor of Theology. When he and his wife first landed on the banks of the River Ogowe in 1913, no hospital building was awaiting him. For months his operating room was a windowless, broken-roofed chicken-house. He had to carry responsibility as physician, surgeon, carpenter, architect, administrator, arbitrator, preacher, teacher. And the climate is that of the equator at a low altitude!

The doctor's reward is revealed in this experience. The operation is finished and the patient's pain is gone. "His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the

Lord Jesus who has told the doctor and his wife to come to Ogowe. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side, and feel that we know by experience the meaning of the words: 'And all ye are brethren.' "

*Kirby Page*

## POWER OF PRAYER

A television interviewer put a somewhat needling question the other night to Rev. Bob Richards, Olympic champion pole vaulter and pastor of a church in Long Beach, California.

He was asked if there was any area of conflict between the athletic and religious fields, and he replied very earnestly that he found the same need for courage and faith in each field.

He went on to say that in athletics as in church and the home he found inspiration and strength in prayer, and then he seemed to sense an unasked question.

He said that he always prayed before entering an athletic competition, but he never prayed to win, only that he might do his best.

Not for advantage, but to be worthy, is his prayer.

Bob Richards preached a wonderful sermon in those few words, and he will never preach a better.

People who pray for wealth or health or any other advantage in life and are cynical about the power of prayer because there is no answer will profit best by that sermon.

Let the prayer be for worthiness, and not for gain, and there is understanding of the infinite power to be found in Divine communication.

*Pittsburgh Sun-Telegraph*

# THE CHURCH *at* WORK



## SERMON THEMES

The Christian Citizen in Foreign Lands;  
Psa. 137.

The Heavenly Healed Heart: Psa. 51:10.

Asbestos Faith: Dan. 3:17.

Broken Bottles: Luke 5:37.

Too Busy: I Kings 20:40.

Closed For the Season: Matt. 25:10.

Dangerous Epidemic: Prov. 20:9.

Efficiency: John 15:5.

Let's Go Fishing: Mark 1:17.

The Fool's Bank: Luke 12:21.

Give Me Back My God: Judges 18:24.

The Hare and The Tortoise: Gal. 5:7.

Iotas of Life: Zech. 4:10.

Killing the Old Man: Rom. 6:6.

Life Goes ONE Way: Phil. 3:13.

Inspiration of Memory: II Tim. 2:8.

Too Tired: Mark 12:38.

The Mighty Mite: Mark 12:42.

Money Madness: I Tim. 6:10.

Mute Mouths: I Kings 18:21.

The Relentless Detective: Num. 32:23.

Saved on the Surface: Matt. 22:14.

Shoddy Business: Matt. 6:33.

little acts on our part work the same way. Pedals have to be kept moving or the bicycle will stop and lose its balance. This is true of everything we do. When we keep working the pedals we move ahead; when we stop pushing the pedals we find ourselves in trouble. Life is like that, we can stop working the pedals and think we are having an easy time coasting along, but coasting time takes us nowhere save down hill and is wasted leaving us the double duty of getting back on the right road again.

## A MIND TO WORK

After many months of concern about the seeming listlessness of his church members, an Iowa pastor decided to use one page of his weekly bulletin for this question:

*What do we want our church membership to mean, or do we want our spiritual life to go to sleep through inactivity and lack of action? Let each one answer this question for himself, honestly, and come to some specific conclusion.*

The next Sunday morning, the church was literally filled and the pastor responded to the inspiration with a wholesome message. He was called away from his duties the following week, but was inspired the following Sunday, upon entering the chancel, to find the church actually packed with eager and cheerful worshippers. The secret? A little common sense, plus a little uncommon work, multiplied by a great deal of Christian enthusiasm and not divided by anything

## TALKS TO CHILDREN

*Patriotism.* A Roman Candle and a Tallow Candle. The former shows the short-lived nature of pleasures, etc. The latter the steady, abiding value of the good *Fishing Tackle:* How fishing looks to the fish. The baits of sin and the world. *The Bicycle:* Ball bearings; little things that make life run smoothly. Kind words, smiles, sympathy, etc. Punctures are little things but they stop one's riding, and good times until they are repaired.



at all. Some personal visiting by both men and women of the church, some telephoning, some post-cards, and -- every one is amazingly happy, and determined to continue what has brought about the effort, the attendance, and the happiness.

The secret of success in every phase of life is co-operation. Any church can accomplish this same transformation, IF the people have a mind to co-operate. It takes a good leader to awaken this spirit of willingness in any congregation.

## HOW TO LIVE

The twenty-four page booklet, *How To Live All Your Life*, written by David A. MacLennan, professor of preaching at Yale and issued by Upper Room, Nashville at 15¢ a copy or ten for one dollar, is for those who are not living to the full, those who are trying to carry heavy burdens alone, to those who are not living all of their lives.

Those who really want to live, not merely exist, will find a plan in this booklet .. a plan which has been an open secret for twenty centuries, a way of living, feeling secure, of loving and being loved, of serving.. a way to add not only years to one's life, but life to our years. "Rules of the Road" found in the final paragraphs of the booklet provide guideposts it would be well for all to follow.

## THE MINISTERS ANNUAL

"Last year you were so kind as to provide me with *The Ministers Annual*, volume no. 15, for a modest sum in addition to the subscription fee," writes a Canadian subscriber to *The Expositor*. "Can you supply me with another volume of the series this year? I have found *The Annual* of inestimable value and would be quite happy to renew my subscription for more than a year, if necessary, to have another copy of *The Annual*."

There still are limited quantities of volumes 8, 10, 13, and 15 of the series of *Annuals* printed from 1929 through 1943; all in good condition, and from which copies are being sent out to those wishing complete sets. Thousands of subscribers have built up sets for continuous use as a source of illustrations, text developments, thought stimulations, as "all around, How to handle texts, topics and sermon structure."

## PRAYER FOR WORSHIP SERVICE

*Most gracious Father in Heaven who dost generously and lavishly send Thy blessings into our lives, we gather once again as happy children to renew our vows to Thee, to raise our voices in praise and pleading, to receive Thy truth and be empowered by Thy Spirit. We come obediently, humbly and with full confidence in Thy love.*

*We have spent another week in the pursuit of our livelihood. We have not always kept Thee in our decisions, we have not always invoked Thy blessings on our endeavors. We have failed to take Thee with us in our pleasures, so today we confess our failures to live up to Thy expectations. We have grieved Thy heart of love.*

*In our daily routine we have not dealt with one another as true children of the most High. We have taken our advantage; we have spoken the harsh and hasty word; we have been inconsiderate, demanding, and at times exasperating to those we love.*

*Gracious God, forgive our feverish ways, our futile, foolish and so often, fruitless methods of living.*

*We bring before Thy throne of mercy and strength all those who are much concerned with the problems of what we shall eat, or what we shall drink, or wherewith shall our children be clothed! Those who are daily charged with responsibilities of providing continuing labor and sustenance for many people.*

*All those who daily work in hard and difficult places, where monotonous routine wears on the nerves and makes them restless and unstrung.*

*Walk beside all those whose minds are disturbed by fears and anxieties which continually vex and distract. Give them a faith strong enough to sustain them and uphold them in their weakness.*

*Lay Thy comforting hand of healing and health upon the sick and the aged, and assure those who are permanently or incurably helpless that Thy love doth include them even when deepest longings seem unanswered.*

*Alert our minds to the needs of our fellowmen and empower us with Thy spirit so that we may render an acceptable service in Thy Name. We ask all through Christ the Lord. -Amen.*

Walter A. Kuntzleman

## COMMUNION INVITATION LETTER

The Reverend William R. Siegart, the pastor of St. Matthew's Lutheran Church of Reading, Pennsylvania, saw a fine opportunity and employed it in the following letter of communion invitation, which he sent to his parishoners:



*Dear Members and friends of St. Matthews:*

*This is the picture we have on the first floor of the chapel. It was given to us by Mr. and Mrs. T. C. Naftzinger in memory of their daughter, Helen. Truly it shows Jesus, the Good Shepherd, in whose tender and loving care we are to abide in this life and in eternal life.*

*But as you look at the copy of this picture in the chapel you will see some lambs in the upper right hand corner. For some years many of us didn't know they were there. A few years ago when the chapel was painted, Mr. Hollenbach cleaned the picture. Behold, when the grime was removed these lambs appeared.*

*All of which may be a parable. Sometimes when we do not abide in the loving care of Jesus it is because the cares and sins of this world shut us off from light, sight, and the realization that we are near Jesus and that we need Him. We are lost sheep only because we have let something enshroud our lives and keep us from our Lord. We need to remove all this to become the "found sheep." Then there is rejoicing in heaven and earth because the lost is found.*

*In the Sacrament of Holy Communion Je-*

*sus has given us the seal upon His forgiveness as we truly repent, believe on Him, and receive the Holy Sacrament. Thus we become "found" sheep and restored to companionship and communion with our Lord, even as these lambs in the picture were restored through cleansing.*

## FIRE

A startling sidelight on the campaign for fire-prevention was carried in an issue of St. Anthony Messenger.

It discloses the fact that in Canada and the United States, 8 churches a day are consumed by flames. Each year the two countries see a total of three thousand church fires which destroy fifty million dollars worth of church property.

A review of some recent church fires indicates that the primary cause of this loss is a deplorable neglect of basic fire prevention precautions.

A \$75,000 church blaze in Quebec, would not have happened had there been installed a simple lightning rod. The church was struck by lightning.

A \$58,000 church fire in Burlingame, Iowa, was caused by attaching non flame-proofed streamers to light bulbs.

Last year's fires show wooden churches composed 30 per cent of the fires, 24 per cent were brick churches and 22 per cent were built of stone, so apparently stone or brick construction is not much better fire protection than wood.

Forty-four per cent of all church fires are caused by defective heating plants. A wind-fanned fire under a hot-air furnace destroyed totally a century-old historical church. Candles and vigil lights cause five per cent of the total. Forty five percent of the churches were in cities and larger communities while thirty one per cent were in villages of 5000 or less in population, so the city offers no better protection than the villages.

## CHURCH ATTENDANCE AND CRIME

Church attendance is a vital factor in the nation's crime prevention program. While serving as director of the Federal Bureau of Investigation during the past twenty years, I have been profoundly impressed with the fact that the "church going people" are the most substantial citizens of the nation. Church attendance and crime appear to be like the ingredients of oil and water -- they do not mix.

J. Edgar Hoover



## THE CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

Instead of a question and answer this month, let me set down a criticism of fund-raising for churches, which came in a letter from the pastor of a Presbyterian church in California. It was written in all sincerity and probably sets forth an able summary of the objections to this phase of church work.

This pastor writes, I would be less than brutally frank if I should not tell you that I deeply deplore the entrance of commercialized methods of fund-raising into the Church. It may be argued that a church needs a budget with which to operate. I would reply that that is the last thing it need worry about.

I have been a pastor in the Presbyterian Church for nearly forty years and it is my opinion from that experience that if the minister should keep the fires of faith burning brightly in the pulpit, while serving faithfully to the various pastoral demands and the needs of his parish, he need never worry about the budget.

There have been years in my ministry, as I now look back, and I can remember that there were lean years, but I would be far less than honest if I should not confess that these were years when my own zeal was at low ebb and my pastoral work lagged. The people are usually, ready to pay for what they get in their churches. If they get uncertain, vague, unstimulating leadership, the financial going is tough. If they get positive, dynamic leadership in which there is obvious loyalty to the faith professed by the church, there is no worry.

It is my persuasion that services such as you offer are not a boon to the church but are merely a way whereby for a time the ineffective and confused leadership of a pastor may be obscured.

\* \* \*

Our answer to the implied questions of this letter would be the following:

In the first place, as Paul points out, God has given a diversity of gifts to various people. Some are pastors, some are teachers, some are evangelists. Some have a healing ministry. St. Paul did not include challenging people to and leading them in effective giving but by implication, as he describes the giving of the Macedonia Church, he seems to feel that he has discovered in this rather small group of believers who "gave out of their poverty" a great lesson in the effective teaching of stewardship.

There are those who assist the church in the program of stewardship whether for budget or building purposes who have an altogether commercial (probably "selfish") would be a better word) view of their task. But there are others of us who engage in the work of fund-raising as a

ministry. We are eager to teach people "how" to give. We want to show them the joy of giving and how to become, thereby, more vitally active in church work. The fund-raising profession is not unique in having those who are basically interested in getting money in its ranks. There are doctors, ministers, business men who are interested basically, in getting for themselves.

To assume that even the most eloquent preaching of the Gospel and the most faithful pastoral work will result in a sense of stewardship in a congregation is to assume something that just doesn't result. Church Boards have men and women serving on them whose gifts to the Lord are trivial compared with their incomes. The fund-raising engineer who conceives of his work as a ministry is concerned to lead such people into a recognition of their trusteeship.

In my own experience I can cite church after church where pastors were earnestly preaching the Word, assiduously going about their pastoral tasks and apparently making no progress whatsoever, which, after a genuine spiritual financial awakening became veritable beacon lights of faith. The fine ministry of the pastor — who was not expert at fund-raising and very often hesitant even to preach on stewardship — came to fruition after such a campaign.

It might be added that every major denomination recognizes the need of fund-raising assistance. Some of them engage reputable fund-raising organizations, and most of these number among the members of their staffs their own fund-raising experts, either ministers or laymen. Many of our larger churches do the same. The senior minister will be the preacher but one of his assistants will be responsible for setting up and leading the various financial programs which are necessary to secure the needed funds to maintain the church.

*For information which will help you in considering or planning your Fund Raising Campaign, fill in the following coupon and mail it to the EXPOSITOR. No obligation.*

**Dr. Nygaard,**  
**The Expositor, East Aurora, N.Y.**  
**Please send me information on your**  
**Church Fund Raising Campaigns.**

Name. . . . .

Address.. . . .

City or Town . . . . .

Denomination. . . . . State. . . . .

# The Pulpit

+ + +

## The Gifts Of God

KENDIG BRUBAKER CULLY

*Text: Psa. 23:5 - Thou preparest a table before me.*

IT would be interesting to know what picture that line of the text conjures up in most of our minds. Probably it reminds us of a sort of great banquet-hall with heavily laden boards filled with good things to eat. Perhaps there is the sound of music as the crowd dines. And presiding over the feast is the Lord of Lords. He is the Host, and we are His guests.

Probably, the Psalmist had a different sort of mental picture in mind when he penned that line. Have you ever read "The Song of Our Syrian Guest," by William Allen Knight? The little book ranks among the best-sellers of the past, and was one of the few times a religious book publisher struck a gold-mine.

This is a delightful essay on the interpretation of the 23rd Psalm by a guest from Syria. He tells the spellbound American family of the real shepherd motif which runs like a bright cord through the entire Psalm. Let us quote:

"Ah, to think that the shepherd's highest skill and heroism should be lost from view as the psalms begin to sing of it, and only an indoor banquet thought of! The word for table here means simply 'something spread out,' like a prepared meal, however it is set forth. There is no higher task of the shepherd in my country than to go from time to time to study

places and examine the grass and find a good and safe feeding-place for his sheep." The visitor from Syria goes on to explain that the enemies referred to are poisonous plants in the grass, or snakes hiding in holes in the ground, or jackals, wolves, hyenas or panthers lurking roundabout. The good shepherd must look out for these perils and make sure that his flock is not going to be endangered. But once having checked against the dangers, he leads his sheep to their feeding-place. He has prepared a table before his sheep, and they receive the gift and security from his hand.

"And now," exclaimed the Syrian guest, "and now do you not see the shepherd figure in that quaint line, 'Thou preparest a table before me in the presence of mine enemies?'" "Yes," I answered, "and I see that God's care of a man out in the world is a grander thought than that of seating him at an indoor banquet table!"

But whether we think of God as the good shepherd of our souls who invites us to wander at will in His green pastures to satisfy our soul's needs, or whether we think of Him as the Host in the great feast-chamber of the world, the insight here is a good one to contemplate at the times of our thanksgiving.

It is He who provides for our needs.





It is He who invites us to the table prepared for us. It is He who gives us constantly and beneficently out of the infinite richness of His grace.

Let us, then, think about receiving, just as often as we speak of giving. You know how to give to your friends and loved ones, and you show in your generosity that you also know what it means to give to God through His church.

But in a very real sense it is more difficult to receive than it is to give. In the line we frequently use, "It is more blessed to give than to receive," the emphasis is clear -- and those who are sensitive in any degree at all know the truth of that proposition. But it is also blessed to receive.

The fact is that if we give always and never receive, we shall become empty after a while. To be sure there are many whose lives are complete selfishness, who want to get all the time, and never learn how to give. But we are thinking now of those unselfish people who have learned how to give, but who neglect cultivating the equally gracious art of receiving.

How true is the necessity for us to learn how to receive the spiritual gifts which God is forever wanting us to have. He is always giving to us, and unless we learn how to receive from Him through His Holy Spirit, we are going to cut ourselves off from the divinest blessings.

Why are we often first-rate on the giving end, but so thoughtless and ungracious on the receiving end?

For one thing, we do not receive the gifts of God because we do not recognize the gifts when they come to us, nor do we see the Giver of the gift.

Who can count the gifts of God? Behold they are as numerous as the sands of the seashore, or as the stars in the sky.

The good earth beneath our feet. How often do we tread it without so much as thinking about where it came from, how it supports us, and what blessings are mediated to us through it. The procession of the seasons, the tides of the ocean, the alternate mercies of the dark and the light, -- the whole panoply of Nature is ours. It is God's gift to us. He gives to each of us the universe for our home -- realities which money cannot

touch or buy.

But more significant than the natural world is the world of mankind into which we have been placed by His hand. I know men and women who seem to take all this world of mankind for granted -- who never stop to ponder upon the wonder of it all: the companions of our hearts, the understanding of our friends, the inspiration given us by countless people we never have known in the flesh, artists, poets, composers, research scientists, who have blessed the world by the various truths they have sought and found.

What are these all if they are not channels through which the gifts of God flow into our lives. Whenever a lofty thought is penned, or a kind act is done, or an understanding word is spoken -- something more is involved in the process than just the individuals who happen to be concerned in the situation. The Spirit of God is at work then; and by our exposure in sensitive awareness, if we listen, we can hear Him speak.

We take all these gifts for granted because we do not see the real Giver behind them all. So, we become devotees of all the gods of the materialistic order of things, and dance like whirling dervishes around the objects of our desire and enjoyment, missing all the while the Presence that is in the shadows, keeping watch over His own.

A magazine writer asked the question: "Suppose we were to build a Pantheon in Washington. What gods would we install? And which would be given preferred positions?" He then speculated and suggested that certainly these would be in that Pantheon:

"Vulcan, making an atom bomb. Certainly Vulcan is the most respected and feared of all contemporary gods. "Bacchus, with a cocktail in his hand and Mercury playing the races. Certainly, from the standpoint of cash donations these two vie for first place in popular affection. "Venus, posing as Hollywood's newest starlet, and Apollo with a wry face making hot music."

So, sometimes we take the gifts of God, -- material resources like uranium, or beauty, and instead of seeing these as agents of God's grace we turn them

into monstrosities which ultimately devour our peace and our joy. For until we receive the Giver with the gift, the gift will be misunderstood, misappropriated and will remain in fact just another form of getting.

Again, we do not accept God's gifts often because we are afraid of what they will do to our lives if we really receive them.

We know very well what kind of gift God wants us to receive -- but we'd rather get along as we are without the gift.

For example, we are afraid that God will make too many demands upon us if we admit His spirit into our lives. We live fairly comfortable lives. We admire people who take fearless stands about matters of great ethical importance, but as for us, we'd rather not have to exert ourselves quite as much. Of course, we realize that if Jesus had not cried out for the love of God and the love of man the world would not be half so enlightened as it is, but we can't quite imagine ourselves standing up for anything if it meant going to a Cross! There always will be people of heroic stature -- but we would rather let them take the stand, and we'll probably catch up by and by. It's all right for the preacher to say we ought give ourselves completely to God, but think what might happen to me if I really decided to do that. So we hold back something of ourselves. We put barriers in the doorways of our spirits and the Lord Christ cannot enter because we refuse His gifts.

The things that God requires of us are indeed awesome. But how frequently we are afraid to receive what really will give us so much more than we have any right even to expect. Suppose, for example, that we decide to be a little more attentive to our devotional lives. Let us sit up some day and admit to ourselves: "I've just been playing around with religion. I've never really practiced my faith. God has been there all right, and I believe in Him, but He hasn't really made such a difference in my life." So, in a moment of sincere resolve, we determine that henceforth we are going to make religion count. We have not the slightest awareness as to where such a new resoluion may lead us. We do

not know when we decide to be more genuinely religious what demands God will make upon our souls. But be sure of this, God will never demand more than you are able to do with His help.

Margaret Prescott Montague tells how she discovered that God never took her half so seriously as for years she had been taking her own small conventional self. "I used to be afraid that if I gave myself completely to Him, He would demand something terrifying, like preaching at street corners." But she decided to make the plunge. And what do you think the direction was which the Inner Light of God gave her? She says it was nothing more startling at first than that she was to tidy up her desk and bureau drawers. You see -- by receiving God's gift so sincerely into her heart, she discovered that now she was going to see and do many things differently. Perhaps she had been neglectful of some tasks -- but the way she was to start was as simple as tidying up some drawers -- perhaps writing some letters she had neglected!

"He prepared a table before me" -- but until the sheep go out into the pasture to graze, they will never receive the gift awaiting them there!

The greatest gift which God gives His children is the gift of Himself. For He is the central meaning of the universe -- and without Him mankind can eventuate only in despair and frustration. If we do not really receive God into our lives, little can we expect to receive the by-products of His reality -- those fruits of the spirit of which St. Paul wrote in Galatians: love, joy, peace, goodness, faith and so on. We think we can get the fruits by ignoring the tree, but that just can't happen.

Several years back a poll on American's religious belief indicated that 95% of the people affirmed a belief in God. To the question, "Would you say that you honestly try to lead a good life?" 91% replied, "Yes." Now, if that were all, and if God and the good life were mutually inter-twined, we might assume that here in America we had a virtual paradise.

However, the poll asked other questions designed to ascertain why people



endeavored to lead good lives. One third of the answers gave hedonistic reasons such as inner satisfaction, or to get peace of mind. 19% specified "influence on other people. Only 12% attributed their effort to lead a good life, to "the teachings of religion."

As the survey summarily states, "The notable point is that only a quarter of the people mentioned religion -- either the prospect of immortality or the impact of teachings -- as the ethical governor of their actions."

"Eight out of ten Americans think that most of America's problems would be solved by absolute adherence to the law of love, and (note) eight out of ten Americans think that they themselves obey the law of love. In other words, some one else than ourselves must be at fault. As the summary puts it: "Here, indeed, is a revelation of man's final sin, which Luther defined as his unwillingness to admit he is a sinner." This points to a sort of schizo-phrenia in our modern life, a split personality among our people.

We avow our belief in God, and yet the reality of God has not been received into our life. We affirm the law of love, but we have not let the love which comes from God take the place of our own self-love. Thus, far from being a paradise, our common life is filled with the many frustrations and inconsistencies which we know so well on every hand.

The implications of this study are clear. "When the United States stands before the world as the defender of God against godlessness, as the God-fearing democracy which protects the planet against the God-hating power of Communism, its citizens would do well to make sure that they really do fear God and that He is on their side.



*I know not by what methods rare,  
But this I know, God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late,  
Therefore, we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayer with Him alone  
Whose will is wiser than my own.*

*Selected*

## Our Separateness From The World

S. EDWARD YOUNG

*Text: II Cor. 6:17 - Wherefore come out from among them and be separate.*

**I**N answer to the question, Where do you live? we ordinarily reply with precise finality - we live here - and then give our address, the street, the number and the town. For we can be that definite about where we live, physically.

But if a man should ask, Where do you live emotionally, where do you live in your thoughts, no such concise answer could be given. For human personality has a unique capacity to live outside its immediate surroundings. Here, for example is a parent walking the streets but who is living emotionally with his son at college many miles away. Here is an elderly woman, living physically in July, 1955, but in reality living in her memories of fond yesterdays. Indeed, human personality has a unique capacity to escape the limitations of time and place and circumstance, to live vitally, elsewhere.

This morning we are concerned with this fact as it applies to us as Christians. Basic in our faith is the fact that we are confronted not with just one world but with two, the material world with its interests, ambitions, laws, and a spiritual world with its lofty purposes and loyalties, the kingdom of the body and the kingdom of the soul.

Now, by the very act of living, we are a part of this world, the kingdom of the body. We move within its laws, we labor within its ambitions, its loyalties are thrust upon us. Our area of freedom consists in whether or not we exercise our capacity to live outside of our immediate environment, to live vitally in the spiritual world too.

There have been periods in the past, to be sure, when Christians were so concerned with the spiritual world that they made no reckoning, no compromise at all with this world, but renounced it altogether. Some went to monasteries, others just spent their days drawing the garment of their holiness aside from any

possible contamination with the things of this world. All its pleasures, desires, ambitions were to be avoided like the plague.

Such periods of history are open to the criticism that life does have a responsibility to this world. In addition to spiritual problems, men must struggle with the problems of state, economics and of society, earning bread, building a home. Well enough to embark on a ship of high thoughts and heavenly purposes, but to ignore, as beneath one's notice the very real and turbulent seas upon which one's ship must ride, is to invite shipwreck. Aye, this world, this physical world in which even the saints must move, insists upon being noticed, reckoned with, and one ignores that fact to his peril.

Now, however, the matter has gone to the other extreme. We have become so much creatures of this world that we are losing sight of the other. Our time is all taken up with this world's purposes, stratagems, ways of thinking.

See, for example, how often we discuss the world situation today, its outlook, as self-appointed political prophets, as citizens of America concerned with defense, as business men worried about the economic status. But how seldom we face this hour of world crisis as Christians -- citizens not only of this world but of God's world also.

Perhaps we do not realize until we stop to think about it, how much creatures of this world we have become. But is it not true that engaged in conversation with us, our fellowmen could quickly tell that we are interventionists or isolationists, Republicans or Democrats, parents with children, business men or professional, but with what difficulty could they discern that we are Christian, professing a high faith in God. You see we are so garmented with the cloth and pattern of this world that a man could hardly know that by a professed faith we are citizens of another.

This is what happened to the Christians in Corinth to whom Paul wrote. They became so much like their fellowmen that you could not tell who was a Christian and who was a pagan, who followed Caesar and who followed Christ. So Paul writes them in this wise, "Christians of Corinth, come out from among

the people of this world and be ye separate."

Yes, you have the capacity to live emotionally, spiritually, in your hopes and thoughts outside your immediate surroundings, the paganism about you. You have the capacity, then exercise it. Exercise! Come out from among this world, and be ye separate.

On the face of it he might have gone on to say, what a tragedy not to take advantage of this capacity. It is a sad day indeed, when a man out of a strange and alien land becomes so much a creature of that land that he "goes native," loses the sense of the homeland and his pride in it and its standards, principles -- when he becomes so much alien that he no longer cares to unfurl the flag of the land of his true citizenship.

Even so, and it's equally sad when we become so at home in this world, that our citizenship in God's world is not the dearest, deepest thing in our lives. Pity that man who even forgets that he has packed away a Christian banner which he could unfurl.

Think for a moment of the implications of citizenship in the spiritual world of God. Many have thought of the matter in terms of piety. One must be pious, holy, puritan, to be a citizen of that other world. So at the outset our generation is discouraged with such citizenship, for piety is much out of favor with us.

A little more piety would not hurt any of us. When we try to mix our Christian faith with personal indulgence in most of the things that other men do for the sake of being a good fellow, the net result is apt to be a loss in the reality and depth of our Christian faith. No, a little more piety on the part of most of us would do us no bit of harm.

But personal piety is not of the essence of our spiritual citizenship. Three things, I take it, separate a true Christian from his fellowmen.

First of all, where he starts the interpretation of life. Namely, that we are the children of God, a God who rules this world -- the God who gave us Jesus. No problem concerning his home, his business or his country has ever begun to be solved until it is brought up into the light of that transcending fact. The purpose of life is to glorify God and to



build here His kingdom on earth.

On that faith a Christian rises every morning, struggles through the tasks and problems of the day, and sleeps in peace at night. *Whate'er my God ordains is right, His holy will abideth, I will be still whate'er he doth and follow where he guideth. He is my God though dark my road, He holds me that I shall not fall. Therefore to Him I leave it all.* The degree to which that song is the underlying faith and glorious assurance of our lives is the degree in which we are truly Christians, citizens of that other world.

About us our world is full of the fumes of the cynic's black prophecy. About us is a world of men fighting demons they believe in but without a God in whom they trust. To them this world's strata-gems and methods are all there is to build on. If, then, today finds us in that company - how pertinent are the words of Paul, "Come out from among that company and be ye separate."

Again, citizenship in God's world means exercising our capacity to live emotionally outside this world of angry passion, vengeance and unforgiveness, to live emotionally in a world of love, charity, and understanding. "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass and tinkling cymbal. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." So Paul speaks of man's spiritual citizenship.

All about us is a world where hate is growing to alarming proportions. The chief contest in our nation right now seems to be who can villify, slander and discredit his opponent most and can most open the flood-gates of hate and passion against him. Public debate is fast becoming not a debate at all, in which men reason together, but an unholy exhibition of hot tempers blasting each other in ill-considered words.

This world still believes that resistance to somebody requires hatred of that person. Once the enemy is determined, the very next step is to set loose all the propaganda of hate against him that one can. That is the only strategy this world seems to know.

If we have not escaped the propaganda of hate, if today some names to us are

fighting names, if between us and the understanding of someone is an angry heart, then, see, to be a citizen of God's world we must come out from this world of hate and be separate.

Finally, citizenship in God's world requires that we give our first loyalty to God. It affirms that man's conscience is more to be obeyed than the laws of men or nations. Whatever other issues are involved in the titanic struggle of the nations today this is the religious issue. To whom do men's loyalties first belong? The communist answer is to the state. The Christian answer is to God, and the glory of democracy has been that it, too, has so stated the matter.

The true Christian begins here. What is right for me to do in the eyes of my God? As best I can interpret it, what would Christ have me do? What directions for my life can I find in the Sermon on the Mount and in Calvary's Cross?

Perhaps his answers to those questions make him a supporter of his government, perhaps they drive him to be in opposition. But the basis of his life is that to God belongs his first loyalty. The Christian flag topmost.

Putting God first is the most broadening experience in human life. For who puts God first, puts all mankind ahead of any section of mankind. His citizenship in heaven makes him at the same time a citizen of the world.

The era of nationalism is quickly drawing to its close. In the kind of world in which we live, one's legitimate love of his country must be secondary to his consciousness of his citizenship in the world, his consciousness of the brotherhood of man.

No, it is not church membership that makes a man a Christian, nor his lip-service to the creeds. You can tell a true Christian from other men by his joyous assurance of a great and victorious God - - you can tell him by the love that fills his heart, a love that never faileth. You can tell him by the flag he flies topmost, the banner of his Christ. While other people are about other business, the Christian's chief concern is keeping the soul of the world alive against invading barbarities. Come then, Christian people, come out from among this world and be ye separate.

# Out-Living Out-Thinking Out-Dying

W. FRANKLIN HARKEY

*Text: Phil. 1:21 - For me to live is Christ, and to die is gain.*

IN his illuminating book, *The Jesus of History*, T.R.Glover compares the life of the Christian of the first century with life in the pagan era. What did Christian faith do for the believer? What kind of life did it engender? Dr. Glover says that the Christian was superior to the pagan in three notable respects, "he out-lived him, out-thought him, and out-died him." What was true of the first century Christian is essentially true of the twentieth century follower of Christ. Real Christian belief has always resulted in noble living. The tests of today reveal the sterling worth of the man who walks with God. The greatest apologetic for Christianity has always been the genuine Christian.

Paul utters the striking conviction for himself, "For me to live is Christ." Discipleship like that reveals the Christian belief in any age. There was something about the bearing of Peter and John that attracted the attention of people. The record is that they "took knowledge of them, that they had been with Jesus." Their very lives showed that they had lived with and for Christ.

Insofar as Christian faith is concerned the world still discovers the superiority of the Christian over the pagan. That superiority is not the proud, selfish type that may be seen as men compete with each other for honors in life. But it is the inner feeling of strong confidence based upon faith. It is that kind of superiority that is needed now in the midst of a world in which selfish men and women are proclaiming their superiority. It is a type of life that reveals its intrinsic worth in walk and conversation, in loving deed and faith.

Do we still have those great affirmatives in Christian faith? It will be well worth the time to discover whether or not

these are abiding values.

The Christian Out-lives  
The Man of the World

This is a thesis which can be proven. Long outmoded and untenable is the old idea that in becoming a Christian one has to give up so much. People have at times spoken as though joining a church meant the severing of precious ties. The gains of the Christian life so far outweigh the losses that there is no comparison. Genuine Christian living has never been judged by outward living, but from the heart. No one gets more out of life than the Christian, the man who can face life unafraid and unflinching.

The early times revealed the worth of Christian belief. The pagan's heart failed him when pestilence came. Calamities created all kinds of terrors for the man of unbelief. The pagan's god was a god of revenge. The Christian God was a God of love. He looked upon His children in mercy. No life so reveals this truth as does the Apostle Paul's. He knew what the hardships of life were. He faced persecutions, trials, and afflictions. These circumstances were faced in faith, for back of them he believed that there was some purpose working for God's glory. Two views are often seen today, the materialistic, that one must get out of life all that it offers in the way of possessions and pleasure, the other view, that life offers the opportunity to serve in the name of Christ.

It follows, then, that the Christian puts more into life. In the way of the good things of life, the Christian is always putting something into life. When Christianity made its first converts it began to make the world a better place in which to live. Historians have noted the fact that in the over-crowded cities of the Roman Empire, when the plague broke out, the pagans ran away. The Christians remained behind, faced the plague, nursed the sick and buried the dead. All the world is acquainted with the fact that it was Christianity that built the first universities in England and in America.

The critic may say that Christianity has been at work in the world for two thousand years and still, look at the world! Few critics stop to consider that



it has been the denial of Christian virtues that has caused the world to be brought to the verge of disaster. When the world comes to sanity and begins to live constructively, it will be at the moment when Christianity becomes regnant in the lives of men.

#### The Christian Out-thinks

##### The Man of the World

"As a man thinketh in his heart, so is he." The thought-life is the real life. "For me to live is Christ." Here is a man who is Christ-centered. All of his life is permeated with the spirit of Jesus. Before he takes leave of the Philippians, he will go on to say, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Jesus was always emphasizing the truth that a man's true self lay within. The Kingdom is within you. It was out of the heart that the issues of life flow. In the Sermon on the Mount our Lord showed that if a man's thought-life was impure, all life would be impure. Paul later said, "Let this mind be in you which was also in Christ Jesus." This is undoubtedly one mark of superiority the Christian holds over the man of the world.

Someone has put the thought this way, "The ideal life is that in which Christ is the pith of every thought, Christ the spring of every word, Christ the spring of every action, Christ the pole of every heart, Christ the goal of life; until the rule of our living shall be to go to Christ with everything, go from Christ to everything, to live face to face with Christ in everything, until Christ shall be all in all to the soul." It was such as this that moved the Apostle, "If he travelled, it was on Christ's errand; if he suffered, it was in Christ's service; when he spoke, his theme was Christ; and when he wrote Christ filled his letters."

Pagan thinkers have delved deeply into the mysteries of life. They have given to the world many lofty thoughts, but there is as much difference between the Christian thinkers and pagan thinkers as there is between light and darkness.

This mark of distinction between the man of the world and the Christian still holds. As men think of a better world this truth must be borne in mind. There is no hope for a new world save as that world is controlled by the mind of Christ. We should know by this time that unless the church makes it her business to direct the thought of the world, chaos and night will continue to reign. The immense value of Christian literature can readily be seen. The place of Christian education was never more clearly outlined than right now. If the thought-life determines the man, we ignore at our peril the emphasis of Christian teaching.

#### The Christian Out-dies

##### The Man of the World

There can be no doubt that the third statement of the superiority of the man of faith over the man of the world, is conclusive. What amazed the first century was the triumphal way in which Christians died. It mattered not whether they were in the arena, or whether they died peacefully in their homes. There was always one thing noteworthy about their passing. They died with the light of glory upon their faces. This was true of the first martyr, Stephen. His face shone with an unearthly brightness when he was being stoned to death.

Here is the attitude of the Christian in a few words, "to die is gain." The pagan could not understand that attitude. The Christian discerned clearly that death was not the end of all. It was the opening into a life of freedom with God. The future life was a reality. For the Christian both life and death are in the plan of God. To die is gain never occurred to the pagan of old. It is not looked upon as gain for the man of the world. John Wesley cryptically put the thought, when he said of those who were followers, "Our people die well."

The record is that the disciples were called "Christians" first at Antioch. A new name came into the vocabularies of all languages. It designated a peculiar people. It revealed to men everywhere that there was a new race of men abroad in the earth. Not least of the marks that distinguished them was the way they looked upon death and the future life. Socrates, in the famous "Apology," de-

clared that if death should only prove a dreamless sleep, it would be a wonderful gain. Another pagan philosopher remarked, "When life is burdensome death is gain." Aristides, the Greek, is reported to have written a friend of his about the year 125 A.D. describing a Christian burial. He said, "If any righteous man among the Christians passes from this world they rejoice and offer thanks to God, and they escort his body with songs and thanksgiving as if he were setting out from one place to another near by."

It does not take a glorious Easter Day to prove to the child of God that he is destined to live after death. The resurrection of our Lord has already sealed for him the assurance that he shall live eternally with Christ. The promises of God are Yea and Amen in Christ. In every age the Christian has lived and taught with the idea that he is a citizen of two worlds. He dies with his eyes set on eternity. Christ has given the Christian that assurance, for He said, "Because I live ye shall live also."



If

## The Upper Room Walls Were Pushed Back

CHARLES HADDON NABERS

*Text: John 14:1 - Let not your hearts be troubled: believe in God, believe also in me.*

THE Christ, who was nestled in a borrowed cradle at birth, who was laid in a borrowed tomb at death, and who rode into Jerusalem upon a borrowed beast, ate His last meal in a borrowed room.

That Christ of whom it is written, "All things were made by him, and without him was not anything that was made," had not where to lay His head, and He whose presence gives sublime significance to all homes, had none of His own.

The divine drama of three closely-packed, Mt. Everest years, runs rapidly to its climax like floodwater to the sea. Its last quiet hour hovers about an upper room where twelve men, wide-eyed, hungry-hearted, caught in the on-rush

of forces higher and deeper than any similar group has ever before experienced, listen to and watch a strange, winsome Personality at the center of a long board table where orthodox food has been prepared for an orthodox feast.

He, Jesus, is at the center of the table. For these three years He has been at the center of their lives. They have tramped beside Him until their feet were sore and their backs were numb; but on those tramps their minds were agitated to the depths and their souls were given wings to soar to stratospheric heights.

They sit there tonight about the long table where the Passover has been eaten. They have dined. Eating together is one of the most intimate social acts of life. Arabs, on the rock-infested land not far from Jerusalem, never act false or cruel toward anyone with whom they shared salt. Those disciples have shared salt, broken bread, and sopped from the common dish. Within these walls they sealed a fellowship that started when the hermit John preached beside the muddy Jordan and pointed to the Lamb of God that taketh away the sin of the world.

These walls and all other walls, shall fall before His triumphal tread. In a few years this radiant personality will burst through all walls, and His will become the Name above all names among nations, as His is already among angels.

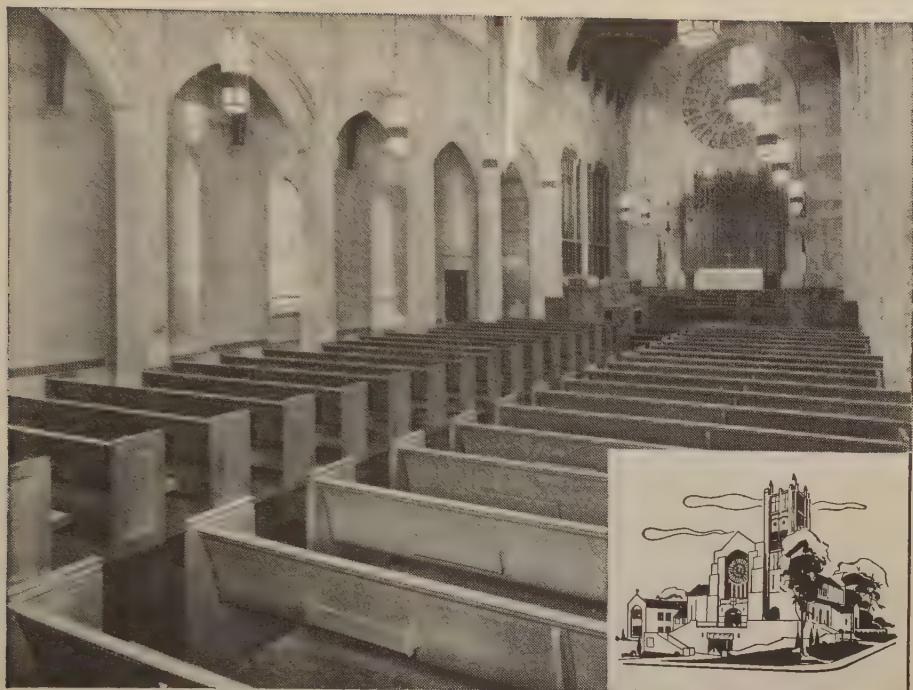
Tonight they are sitting down. In the coming years they shall not sit often. Their watch-word shall be, "Go! Go! Go!"

Tonight it's quiet. The footfall of the Passover crowds has hushed. There is no life in Jerusalem. The city sleeps.

Words drop like the measured tones of a golden bell, from the lips of Jesus, and fall upon their drooping spirits with the sweet caress of April dew to withering roses. In these words are the life-bestowing kisses of an agonizing Father-God. In these words are the sturdy arms of a protecting shepherd who tenderly, constantly, ably, watches every wandering sheep.

The disciples listen. These Upper Room words, printed indelibly upon the memory of John, to be pictured on papyrus half a century later, speak of peace and of power, of friend and of future, of



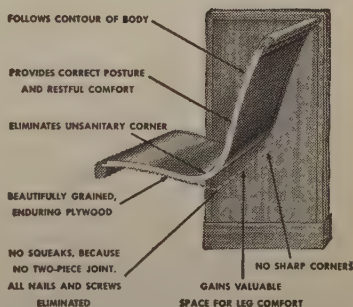


*Baker Memorial Methodist Church, St. Charles, Illinois. Gray, Laz and Mall, Architects*

## Another church avails itself of American Seating quality

In St. Charles, Illinois, the members of Baker Memorial Methodist Church emulated the example of many of America's most distinguished churches. They decided their new house of worship should have the best, and entrusted American Seating Company with its furnishing.

When you plan to reseat, remodel, or build, our church furniture designers offer you more than 65 years' experience. American Bodiform pews or upholstered chairs, chancel furniture, and architectural woodwork are preferred from coast to coast. Write to us about your plans.



### Comfort is built into American Bodiform Pews

Seat and back achieve body-fitting contour in our steam-heated hydraulic press. From top rail to seat-front nosing, no angle or joint occurs in the single continuous plywood section! Absence of joint between pew back and pew seat assures absolute quiet in use.

## *American Seating Company*

**WORLD'S LEADER IN PUBLIC SEATING**

Grand Rapids 2, Michigan • Branch Offices and Distributors in Principal Cities

Manufacturers of Church, School, Auditorium, Theatre, Transportation, Stadium Seating, and FOLDING CHAIRS

oneness with God and of a Won World, of sweetness and of sorrow, of life that night and of life through every day that dawns later.

Judas leaves. The thirteen in the Upper Room are now twelve. Jesus looks into the upturned faces, knows their eager questions, knows all the calls the years would make upon these men and the ways they will respond.

Suppose the walls of the Upper Room were pushed back, and He let those men share His vision of their future, what then? Suppose in that last quiet hour He should address them like this:

"Tonight I call you friends. Ye are my friends, and I make known to you the will of my Father. You shall go out from this room to suffer, beginning now. For my sake you will be hated of men. Those who beat you, and kill you, will sincerely believe that in so doing they are rendering service to God.

"Andrew, you will be my witness in the land of the cannibals. You will become the founder of a church at Byzantium, which, when it shall have changed to Constantinople, shall be the capital of a great Christian empire for many hundreds of years. You will die as a martyr for your faith in me, and your bones will rest on the southern coast of the Black Sea. Are you willing to go ahead, knowing the price you will pay?

"Nathanael, you will carry the good News into Armenia. You will suffer constantly excruciating tortures and these indignities will shorten your life. Your last days will be spent far from all earthly associates, away from all former comrades. You, too, will die for your faith.

"Philip, your labors will be around Colossae, in Phrygia. When you die, you will be buried in Hierapolis. Your life will be neither comfortable nor easy.

"Thaddeus, you will preach and teach in Syria. Your body will lie in a grave on the coast at a place called Beirut.

"James, son of Alphaeus, you will remain here in Jerusalem. But Jerusalem will not be an easy place to be true to me. The authorities here will seek by the sword and with stones to rid the city of all who follow this Way, and persecution and martyrdom will at last be your lot.

"Simon, you Zealot, you enthusiast,

you will go among the Parthians. The Spirit will send you with the message of salvation south of Babylon. When the time comes for you to seal your witness to me and to my work, you will be at Colchis in the far north. There you will die for your loyalty to me and your faithfulness to my words.

"Matthew, I found you in a city, and I send you forth into a wilderness. The tangled lands which lie between Damascus and the Euphrates will be the scene of your labors and suffering.

"Thomas, no man will travel farther than you in your witness of me. You will go toward the rising sun, and when the days of the years of your earthly pilgrimage end, you will die for your faith on the coast of India, and you will lie in an unknown grave where the great city Bombay will rise.

"Simon, son of Jonas, thou art a rock; you will slip back but you will return. I have prayed for you, that your faith fail not, and it will not fail. You will have your eyes open to the unity of the human race, to the responsibility God has for heathen as well as for Hebrew. You will die, even as your Master dies tomorrow. Your method of death will be my method of death.

"James, the son of Zebedee, fisherman of Galilee, called to be a fisher of men, you will be caught in the first casting of the net by folks angry at the progress of the Gospel. Not long from tonight, in less than ten years, you will die for me, here in Jerusalem, by the sword of Herod. Your death will be the first break in this group.

"John, you will labor for the Gospel in Asia Minor. You will experience long, lonely exile on an isolated island whose white crags and bleak heights make every sailor shun its vicinity. You will be the last of this group to die, and when you die, it will be with my name said lovingly by your feeble lips.

"My friends, are you willing to go on, or do you wish to slip away in the darkness and hide, while yet there is time?"

Had such a question been asked by the Master that night while they looked at the broken bits of bread, and at the Red wine, we are sure that even with the future laid bare before them, the disciples would have answered: "Lord,





You trade pennies for dollars  
of protection with an

## MLCU "CRITERION" ACCIDENT POLICY



**FOR LESS THAN 4¢** a day you can receive up to \$150 a month, up to 24 months, for disability by accident . . . if hospitalized by injuries you can get an additional \$150 a month for up to 10 weeks . . . for accidental death Ministers Life will pay \$5,000 . . . for loss of two limbs or eyes \$5,000.

**THIS UNUSUAL OFFER** is made possible because MLCU policy holders are preferred risks. Insurance is limited to professional religious workers—ministers, seminary students, deaconesses and religious education directors.

**COST** of the "Criterion" plan is one of the lowest ever offered. Your first payment is only \$1, yet maximum protection benefits are effective immediately from date of application. The initial payment covers all costs for two months. After that, it's only \$3 per quarter—\$12 a year (\$16 for applicants between 60 and 65).

**SEE FOR YOURSELF** why the MLCU "Criterion" Policy is the best accident insurance that you can buy today—anywhere.

**\$1 with eligible application puts this policy into effect. No salesman will call.**

**NOW IS THE RIGHT TIME • Send for the "Criterion" pamphlet today.**



### The MINISTERS LIFE & CASUALTY UNION

105 Ministers Life Bldg., Minneapolis 16, Minn.

In Canada: 30 Bloor St. W. • Toronto 5, Ontario

Please send complete data on the "Criterion" Accident Policy.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_

DENOMINATION \_\_\_\_\_



to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God," Jesus so filled their hearts that they would have echoed Joseph Plunkett, in lines written between his condemnation to death and his execution for treason:

*I see His blood upon the rose,  
And in the stars the glory of His  
eyes:  
His body gleams amid the eternal  
snows;  
His tears fall from the skies:  
I see His face in every flower.  
The thunder and the singing of the  
birds  
Are but His voice, and, carved by  
His power  
Rocks are His written words.  
All pathways by His feet were worn:  
His strong heart stills the ever-  
beating sea.  
His cross of thorns is twined with  
every thorn,  
His cross is every tree.*

When the question comes to a modern Christian, "Are you able to drink the cup that I drink of, and be baptized with the cup with which I am baptized?" shall we not, whether we can see beyond the dark walls which securely hem in the future days, or think we behold a glorious rift within the stones, reply with courage undismayed, and faith unafraid, "We are able!" It is the consecration which He seeks. It is the courage which becomes the disciples of Christ.



#### A PRAYER BEFORE WORSHIP

O God, who puttest into our hearts such deep desires that we cannot be at rest until we rest in Thee; mercifully grant that the longings of our souls may not go unsatisfied because of any unrighteousness of life that may separate us from Thee. Open our minds to the counsels of eternal wisdom; breathe unto our souls the peace which passeth all understanding. Increase our hunger and thirst for righteousness, and feed us, we beseech Thee, with the Bread of Heaven. Give us grace to seek first Thy Kingdom, and help us to know that Thou wilt add unto us all things needful through Jesus Christ our Lord.

*Source Unknown*

## ILLUSTRATIONS

JOHN H. JOHANSEN

### BURNING WOOD

*Text: Psa. 141:3 - Set a watch, O Lord,  
before my mouth; keep the door of  
my lips.*

While driving in the eastern part of North Carolina some weeks ago, we saw a burning forest, about five thousand acres, smoldering in some places and burning fiercely in others. The fire began near the highway and probably was ignited by a lighted cigarette thrown carelessly out of the window of a passing automobile.

In writing of the untamed tongue and what damage it can do, James said, and we quote literally, "Behold, how great a forest a little fire kindleth!" A careless word dropped as we pass along life's road, can do irreparable damage. It can ruin a reputation, destroy testimony for Christ, and defile the whole body. Let us guard our speech. Better, let God guard it for us. "Set a watch, O Lord, before my mouth; keep the door of my lips."

### MANKIND IS ONE

*Text: Matt. 25:32 - Before Him will be  
gathered all the nations.*

Ernest Hemingway's novel *For Whom The Bell Tolls*, was made into a film some years ago, and people went crowding into the movie houses to see it. How many, one wonders, noted and remembered the origin of the title? It was taken from the writings of John Donne, who was Dean of St. Paul's over three hundred years ago. When the funeral bell rings we ought to listen to it, according to John Donne, because part of ourselves has passed out of the world. "No man," said this Dean, "is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were; any man's death diminishes me, because I am involved in mankind, and therefore never send to know



# WE HAD A BOARD MEETING THE OTHER DAY...

...and we talked  
about your  
Church —



## ABOUT HOW great a need there is for physical expansion.

About how the resurgent faith of the people has increased not only membership, thus taxing the existing facilities of your church, but also brought increased attention to the matter of Stewardship.

And we wondered whether your church body is giving consideration to the importance which Stewardship Education plays in a Lawson Associates fund-raising campaign.

The basic, immediate purpose of any funds appeal is the securing of debt-free funds.

Lawson Associates gained its position of Leadership because we consistently fulfill this basic, immediate purpose with success.

But every Lawson Associates campaign is planned and directed with this understanding:

The reason for the funds appeal is the very reason for the existence of your church. The spiritual motive, not the motive of expediency, dominate Lawson Associates campaigns.

**Stewardship Education is no accident, no by-product, with campaigns planned and directed by this firm.**

We wanted you to know this, because we understand you are planning soon to engage fund-raising counsel.

Our Board discussed various ways in which we could best call to your attention these facts. Some of us thought that printing a list of our most recent successful campaigns would provide the answer. But, we all agreed that cold figures do not tell the story of the spiritual benefits inherent in any Lawson Associates campaign.

This advertisement, we feel, would do just that.

But, we decided to include a few cold, hard statistics,

too: statistics which can only hint at the joy which has come recently to these churches and their people.

Grace Lutheran Church Pottstown, Pa. (Our Second Campaign) Our Goal: \$140,000 Raised: \$183,642	Franklin Community Church Franklin, Michigan Our Goal: \$80,000 Raised: \$133,000
St. Mark's Lutheran Church Mechanicsburg, Pa. Our Goal: \$60,000 Raised: \$63,000	First Evangelical and Reformed Church Palmerston, Pa. Our Goal: \$75,000 Raised: \$100,724
Salem Evangelical & Reformed Church Plymouth, Wisconsin Our Goal: \$75,000 Raised: \$80,147	

— If you are ready to make your decision to have a campaign, or if you wish to learn what is the fund potential of your church, mail this coupon today — or call collect Rockville Centre 6-0177. A cost-free analysis of your church fund problem and an enlightening study of fund-raising, "When Your Church Needs Funds," will be sent without cost or obligation. If you prefer, we will be pleased to arrange a confidential visit by one of our representatives.

**LAWSON ASSOCIATES, INC.**  
ROCKVILLE CENTRE, NEW YORK

Our church desires information regarding the fund-raising potential in a campaign directed by your firm.

Please send the illustrated study "When Your Church Needs Funds."

Please arrange a confidential visit to discuss our financial needs, I understand there is no cost or obligation entailed.

Name \_\_\_\_\_ Title \_\_\_\_\_

Church \_\_\_\_\_ Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

X-6

# LAWSON



# ASSOCIATES

FUND-RAISING COUNSEL

ROCKVILLE CENTRE, NEW YORK

## PEWS, PULPIT AND CHANCEL FURNITURE



OF *Distinction*

COMMUNION TABLES  
PULPITS • CHAIRS  
ALTARS • LECTERNS  
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,  
and Early American designs to  
harmonize with every edifice.

Send for illustrated Catalog  
Furniture for America's Churches  
Since 1897

**J. P. REDINGTON & CO.**  
DEPT. 44 • SCRANTON 2, PENNA.

for whom the bell tolls; it tolls for thee."

This is surely an impressive way of reminding us that we live in all other people, and they in us. "Never send to know for whom the bell tolls; it tolls for thee." I am involved in mankind.

### OIL FOR OUR LAMPS

*Text: Matt. 25:3,4 - When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps.*

I have heard of a church in Cornwall, England, that stands in a lonely place, and on dark nights worshippers used to make their way to it, and may do so yet, along lanes that were unlit except for the lamps they themselves carried. On reaching the church, each worshipper hung his lamp, still lit, upon his own specially provided hook, and those lamps gave light for the service.

So, in the family that is the Kingdom of God, each person comes carrying the lamp of truth, and faith, and vision that is his own, the light he walks by; and as the family grows, as the Kingdom extends, so will the light grow until the world's darkness is entirely shattered because every heart knows the Light of the World.

But it must be his own light that a man brings; and each can have his own if he will yield to the Father, and in daily surrender to Him fulfil the Father's will as it becomes plain to him in his

own circumstances. Each one must bring his own lamp with oil in it.

### PRAYER AND WORK

*Text: Phil. 2:12 - Work out your own salvation with fear and trembling.*

Dr. Fosdick has a story about a fishing schooner in the North Atlantic. The man at the wheel was doing his best to keep the schooner on her course, despite the darkness, and fog, and high seas. The captain, who was the helmsman's father, stood near the wheel, and presently said, "Well, about this time the little woman at home is offering up her prayer for us to the God who holds the waves in the hollow of His hand." There was a pause; then the captain raised his voice and cried, "All hands on deck! Put a close reef in the mainsail, and let run the jib! We've got to get that prayer answered!"

It is a spirit like that that does get prayers answered; but is it the spirit in which we ourselves pray? "Go work today." So God commands, and so we shall do when we have repented and have seen that in any conflict between ourselves and God there is still only one prayer that we can pray: "Thy will be done."

### GOD OUR FATHER

*Text: Matt. 6:9 - Our Father. . .*

There is a story about a boy who had got hold of the idea that God is every-



where present, and was expounding the idea to a friend in the course of a walk. The friend was inclined to be skeptical, and when, presently, their walk took them past a prison, the friend pointed to the grim walls and said, "Do you mean to say that God is in there?" The boy was not taken aback by the question. "Yes," he answered, "God is in there, though maybe the guys in there don't know it."

There is a fine quality of truth about the boy's answer. God is present with all people, with publicans and sinners as well as with the believing community that is His Church, and His love seeks the least as well as the greatest, and the last as well as the first. Our love ought also to be seeking others, for when we say, "Our Father," we are affirming that we are democrats. "There is no basis for democracy," G.K. Chesterton once said, "except in a dogma about the divine origin of man." And that dogma is on our lips whenever we say, "Our Father."

## VISION

*Text: Psalm 121:1 - I will lift up mine eyes unto the hills . . .*

Theodore Roosevelt, in his Autobiography, relates a remarkable experience. "It was this summer," he says, "when I got my first gun, and it puzzled me to find that they (other boys) seemed to me to see things to shoot at which I could not see at all. One day they read aloud an advertisement in huge letters on a distant billboard, and then I realized that something was the matter, for not only was I unable to read the sign, but I could not even see the letters. I spoke of this to my father, and soon afterwards got my first pair of spectacles. I had no idea how beautiful the world was until I got those spectacles. I had been a clumsy and awkward little boy, and while much of my clumsiness and awkwardness was doubtless due to general characteristics, a good deal of it was due to the fact that I could not see and yet was wholly ignorant that I was not seeing."

How clumsily and awkwardly we move through the world because we do not see as we should! How cocksure we are that we are right sometimes, when we are

**COMING!** September, 1955

## Supplementary Volumes

to

## THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

- 200 contributors
- 1,000 double-column pages
- 1,000,000 words

Write for  
more information!

**BAKER BOOK HOUSE**  
Grand Rapids 6, Mich.

## THE SANITARY Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set, as illustrated, permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36, or 49 cup size and can be stacked.



Circular and quotations on request

**SANITARY COMMUNION SERVICE**

Box 396-Dept. E.

Rochester 2, N. Y.

**CLARK'S**

**CHURCH  
BULLETIN  
BOARDS**

**BULLETIN BOARD  
LETTERS**



**"UNITYPE"**

**ILLUMINATED  
CROSSES  
MEMORIAL  
AND GIFT  
PLATES**



**BRONZE TABLETS**

**W. L. CLARK CO., INC.**

Manufacturers Since 1914

52 LAFAYETTE ST. NEW YORK 13

SEPARATE LITERATURE OF EITHER ON REQUEST

## Church Windows

## ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained,  
and Ecclesiastical Glass

Send us the sizes and shapes of your windows  
and we will submit quotations

*Church Bulletins*  
STOCK FORM, or PRINTED TO YOUR ORDER

**Woolverton  
PRINTING COMPANY.**  
CEDAR FALLS, IOWA

Pastoral Supplies . . . Write for Samples

Opportunity often looks so much  
like hard work that most people  
never recognize it.

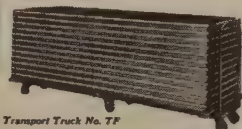
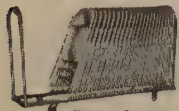


**Direct Prices & Discounts to Churches, Schools, Clubs, Lodges and All Organizations**



#### MONROE TRUCKS

For storing Folding Tables and Chairs the easy, modern way. Each truck handles either tables or chairs. Construction of Truck No. TSC permits storage in limited space.



**WRITE FOR BEAUTIFUL NEW CATALOG, No. 300, PRICES AND DISCOUNTS**

**THE Monroe COMPANY**  
70 CHURCH STREET, COLFAX, IOWA

dead wrong! How we need to have our spiritual eyes tested to see whether we have normal vision! How we need to examine ourselves to see whether others are not seeing a great deal more of the things of God than we are seeing! How much more beautiful the world would seem to us is we would see as God wants us to see.

#### LESSONS FOR LIVING

Learn to laugh - a laugh is better than medicine.

Learn to attend to your own business.

For men can handle their own well.

Learn to say kindly things - nobody ever resents them.

Learn to stop grumbling. If you can't see any good in the world, keep the bad to yourself.

Learn to love other people. This is the doorway to the Kingdom.

Learn to put yourself in the other man's position before condemning. It might change your whole outlook.

Learn the great lessons of the Bible. No greater lessons can be learned.

# BOOKS

## EXPOSITOR SUBSCRIBERS ARE BOOK MEN

From EXPOSITOR Book Reviews they select books for their personal libraries, their Church libraries, their Sunday School libraries, their parish Educational Department, their Study Groups and Special Classes. Hence these BOOK REVIEWS render a vital service, monthly, to Ministers, Parishioners and Publishers, highly esteemed for over half a century by all three.

AS I SAW IT: Not Communism but Commonism, T.E.Huntley. Comet Press. 146pp. \$3

I wish it were possible to give this book a good review, for clearly the author is sincere and devout. He stands for the fundamentals of the Christian faith, and there are many fine thoughts expressed within the pages of this volume.

Our task, however, is to review the book as a whole. The volume widely misses the mark, and I fear its failings far overshadow its merits. Frankly, it is poorly, even crudely written. For example, this passage from page 27: "A man or a race or a nation should be careful less it misses (sic) the sacred act of a day." Again, page 7: "When Jesus began to dig into the life of this woman." And this masterpeice in reference to our Lord, "Every time He opened His mouth He said something," Page 51.

Grammatically it is a disgrace. Misspelled words and incorrect antecedents abound. Inaccuracies are common: e.g., Roger William for Roger Williams, and Carl Marx for Karl Marx on numerous occasions. Basically good ideas are lost in a murky fog of verbosity.

Moreover, the book lacks continuity. The sub-title is misleading, for the introduction alone deals with the theme therein described. The major portion of the book is devoted to unrelated material of a sermonic nature.

Many readers will be interested to note that Dr. Huntley, who is a Baptist minister, takes pains to point out that Baptists are *not* Protestants.

The Appendix is a rather involved affair describing the particular program in the author's own church. One has the feeling that Dr. Huntley intends to write only one book in his lifetime, and so has said everything in this single volume. Certainly, this one covers the whole territory from Dan to Beersheba.

W. G. Sherman

WITHIN THE CHANCEL, by Thomas A. Stafford. Abingdon Press. 92 pp. \$2.

This volume, though small, is of inestimable value. Dr. Stafford has described something of the history, meaning and use of the chancel and its furnishings. There are chapters covering Symbols, Monograms, Stained Glass, Flags, Flowers, Vestments, and Seasons and Colors. The entire book is profusely illustrated with diagrams and



photographs, which both enhance its beauty and increase its value. The chapter on how to arrange flowers in the church -- and how not to -- should solve many problems, and is worth the price of the volume.

W. G. Sherman

**WORSHIP TIME**, Daily Devotions for Families with Young Children, Compiled by Edward L. Sherman. The Upper Room. 256 pp. 50¢

This new companion book to "Prayer Time" contains more than 200 suggested devotions, listed under 23 subjects for ready selection. As with other Upper Room publications, the writers are from various geographical areas. Each writes from long experience with children. The compiler is director of the department of the Christian family in the Board of Education of the Methodist Church, and his advisory committee is selected from ten denominations.

The introductory article on "How We Worship" is helpful for parents and other leaders in family worship, dealing with such topics as Formal Prayers, Silent Prayers, Finding Time for Worship, Christian Symbols, and suggestions for the use of the book.

Some of the devotionals are like those in The Upper Room. Some include little litanies, some call for the use of symbols, as candles. All are thought and in language suited to childish understanding but do not talk down to them. Their use will enable parents to become as little children and renew their faith in simple trust and obedience.

Claude Richmond

**DANISH REBEL**, Johannes Knudsen. Muhlberg Press. 242 pp. \$3.50

Of Denmark's great men, none is less known to the English-speaking world than N. F. S. Grundtvig (1783-1872). If they know anything about him it is likely to concern his founding of the Danish Folk High School. But that, though a striking enough story, reveals only one of the many facets of this truly remarkable and original personality. Those who would know something of the other facets; of Grundtvig's churchmanship, of his theological outlook, of his ritual reforms, of his astonishing activity in hymn-writing, of his pioneer researches into Scandinavian mythology, cannot do better than provide themselves with Professor Knudsen's book, which is a splendid work in every respect. First and foremost an ardent Christian, Grundtvig took his convictions into every aspect of his many activities, and this made him a national figure. This is a fascinating story of a very unique but human man. We highly recommend the book.

John H. Jobansen

**ST. LUKE'S LIFE OF JESUS**, G. Aiken Taylor. Macmillan. 151 pp. \$2.75.

This is an unusual translation of the Gospel of Luke, called by Renan "the most beautiful book in the world." In retelling the story in modern yet reverent language, Dr. Taylor employs a language and a style which are moving yet accurate. Arranged as a continuous story, without division into verse, this translation provides absorbing and inspiring reading.

John H. Jobansen

July, 1955

## PIPE ORGANS of Distinction AUSTIN ORGANS, INC. HARTFORD, CONNECTICUT

### CHURCH BULLETINS

Scriptural — Artistically Designed  
Large Assortment — Self Selection  
Lithographed — Special Days — General Use  
*Be Sure to Get Our Free Catalog and Samples*

**ECCLESIASTICAL ART PRESS**

1710 West Market Street,  
Louisville 3, Kentucky.

### CHOIR GOWNS

PULPIT VESTMENTS  
Hangings - Ornaments  
and Supplies

Catalog Free on request

**THE C. E. WARD CO.**

New London, Ohio



### PUBLIC SPEAKERS!!

Let us prepare your original sermons, speeches, lectures, theses, book-length manuscripts. Professional research service. You get full and exclusive use of all material ordered.

**CONTINENTAL WRITERS' & SPEAKERS' BUREAU**  
Main P. O. Box 627 Montreal, Canada



### ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

**DeMOULIN BROS. & CO.**  
1153 South 4th St., Greenville, Ill.

### CHAIRS • TABLES

IMMEDIATE DELIVERY  
138 STYLES • STEEL • WOOD  
FOLDING • NON-FOLDING  
FACTORIES: N. Y., ST. LOUIS, DENVER

Write for FREE Catalog • Indicate Needs

**ADIRONDACK CHAIR CO.**

1140 BROADWAY, Dept. F1, N. Y. 1, N. Y. (Inn. 27th St.)



### STUDY FOR THE DEGREE

of Doctor of Psychology (Ps.D.) Doctor of Metaphysics (Ms.D.) or Doctor of Divinity (D.D.). Correspondence Courses only. Write for further information.

**COLLEGE OF DIVINE METAPHYSICS, INC.**  
Dept. E • 2811 N. ILLINOIS ST. • INDIANAPOLIS 8, INDIANA



**LEARNING TO HAVE FAITH.** John A. Redhead. Abingdon Press. 128 pp. \$2.

This pastor offers 15 reassuring messages which interpret the Christian gospel in a form suited to the average man.

They will help those who have no faith to find one, and those whose faith is wavering to strengthen it, and all will find understanding counsel in clear, simple language.

The "Learning" is based on Philip's reply to Nathaniel. "Come and see." Trying to argue oneself into faith, he says, moves only the mind, and one must venture heart and will also in following the God Jesus reveals to us, and then life will work better than ever before. Nor does argument alone bring the new life but belief in Christ leads one into it.

The 15 aspects of faith, or man's approach to it, are carefully developed with plenty of illustrative material and quotations from many varied sources which show Dr. Redhead to be a good teacher for all who are Learning to Have Faith.

*Claude Richmond*

**WHAT IS CREATIVE THINKING?** Catherine Patrick. Pilosophical Library. 210 pp. \$3.

This book deals with the psychological process of creative thought. Aspects of the subject such as preparation, illumination, emotion, and imagination are dealt with in a keenly analytical manner. Though absorbing, this study will hardly prove practical for the average pastor. It may be true that "we suffocate intellectual activity... when we 'adopt a critical, controlled attitude and regular study habits,' but the demands of a pastorate frequently require such. 'Creative thought' depends, among other things, upon mood and attitude, the writer points out in this volume. James Russell Lowell could not write just any time, but had to "wait for the moving of the waters." This may be desirable for real artistry, but if every pastor were to do the same there might be many a church service without a sermon next Sunday!

*W. G. Sherman*

**NOTES FOR ADDRESSES AT FUNERAL OCCASIONS.** William P. Van Wyk. Baker Book House. \$2.

This is a little book that should fill a real need for the pastor who is required to have more than a simple funeral service consisting of Scripture, prayer, hymns and a selection of poetry. Rev. Van Wyk has compiled thirty six outlines or notes, based on both Old and New Testament passages, that cover a wide range of messages that should bring comfort to the family in their hour of sorrow. The book is 8x5½ and ¾ inches thick, set up in clear type and good format.

*James Waters Ramsey*

**STEWARDSHIP SERMONETTES,** Richard V. Clearwaters. Van Kampen. \$1.50

Richard V. Clearwaters, Pastor of the Fourth Baptist Church, Minneapolis, Minn., has published fifty two sermonettes on the subject of Stewardship. These messages were given by the author in his own church

just prior to the offering each Sunday through the year. In a ten year period his church budget rose from twenty thousand to seventy-five thousand dollars. There is wide diversity of texts and messages. Both Old and New Testaments are drawn upon. Each set of notes is adaptable to individual expansion and development. They can be used with ease as the basis of full length sermons if so desired. The book should prove a useful addition to any Pastor's library section on Stewardship. *Jas. Waters Ramsey*

**HOW TO START COUNSELING,** William E. Hume. Abingdon Press. 115 pp. \$2.50

This book contains an index of subjects discussed and a bibliography as a guide to those who desire to make further research in the realm of counseling literature.

While counseling has always been one of the demands made of a busy pastor, it is only recently that it has become a technique. It requires a deal of understanding of human nature, tact and skill. While a minister is not a graduate psychologist or psychiatrist, in order to do a thorough job he must know something of both. This book is designed to help him. "The author is an experienced counselor and shows how to fit your counseling into a framework of practical action."

There is nothing technical about this book. There are no professional terms, so to speak. The author does not make a mystery of interviewing and helping people. The book is not dry. It is an interesting thesis on how to get near men and women and children, as one human being addressing another. There is no pose of erudition or wisdom beyond the common problems and needs of the average person. We recommend this book as a valuable addition to a pastor's library, not only to be read once but to be used as a reference.

*Richard Braunstein*

**CROSS, SWORD, AND ARROW,** Gladys H. Barr. Abingdon Press. 233 pp. \$3.

For those who have read the author's previous book, "A Monk in Armour," this novel is a must. It is about the Children's Crusades a subject not often handled in fiction. While the novel is fiction, it carries a deal of history pertaining to the 13th century.

The story is told in the first person. It is the tale of Bertran de Born, Jr., seventeen year-old knight-errant and crusader. The son of a famous troubadour, he is filled with the ideals of chivalry. He discovers that even men of the church believe the end justifies the means. Many of his ideals are put to the test when he gets to Rome. Disillusioned he returns to France on a mission for the Church. There he influences a peasant boy into organizing the Children's Crusade.

Here we have thirty-three chapters of thrilling adventure, interesting dialogue, and a true background of persons and events of the period with which the book deals. It is not necessarily a book for juveniles, but is a narrative which will hold adult readers and give them spiritual profit.

*Richard Braunstein*



# JULY, 1955

## INDEX

### GENERAL

Birthmarks, <i>Arms</i>	224
Book Reviews	246
Christian Living	236
Church Methods	226
Citizenship	233, 236
Communion	228
Editorial Columns	225
Enthusiasm, Work	226
Fidelity to Duty	221
Fire Loss	228
Food Raising	229
Gifts of God, <i>Cully</i>	230
God's Assignments	238
How to Live	227
Leads	221
Illustrations	242
Loyalty Needed	221
Memories	233
Peace of Mind, <i>Page</i>	225
Prayer	223, 225, 227
	242, 244
Sermons	230
Thanksgiving	230
Two Worlds, <i>Young</i>	233
Upper Room, <i>Nabers</i>	238
Vision	245

### SERMONS

Christian Living, <i>Harkey</i>	236
Gifts of God, <i>Cully</i>	230
Our Separateness, <i>Young</i>	233
Upper Room, <i>Nabers</i>	238

### ARTICLES

Birthmarks, <i>Arms</i>	224
Davy Crockett	
Ballad, <i>Sherman</i>	221
Intercession, <i>Raines</i>	223

### ILLUSTRATIONS

Burning Wood	242
God Our Father	244
Lessons for Living	246
Mankind is One	242
Oil For Our Lamps	244
Prayer and Work	244
Vision	245

### SCRIPTURE TEXTS

I—Illustrations	
S—Sermons	
Psa. 23:5 (S)	230
Psa. 121:1 (I)	245
Psa. 141:3 (I)	242
Matt. 6:9 (I)	244
Matt. 25:3-4 (I)	244
Matt. 25:32 (I)	242
John 14:1 (S)	238
II Cor. 6:17 (S)	233
Phil. 1:21 (S)	236
Phil. 2:12 (I)	244

### CHURCH METHODS

Church Attendance	228
Communion Invitation	228
Pres	228
Food-raising, <i>Nygaard</i>	229
How to Live	227
Lead To Work	226
Minister's Annual	227
Prayer, <i>Kuntzleman</i>	227
Sermon Themes	226

## Cotrell and Leonard GOWNS

Choir, Pulpit

and Judicial

Gowns

Academic

Caps, Gowns

and Hoods

Write for  
Catalog



SINCE 1832

Cotrell AND Leonard

INC.

Albany 1, New York

## PATRIOTS WANTED

Help guard your country against sneak air attacks as a civilian volunteer plane spotter in the Ground Observer Corps.

CONTACT:  
Civil Defense

## GENUINE QUALITY CHURCH SEATING

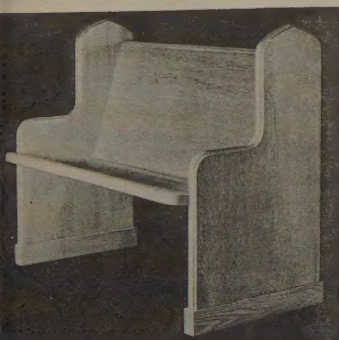
GENUINE QUALITY in church pews embraces design, material, and workmanship.

MANITOWOC SEATING represents the most perfect development in pew engineering because it meets all the requirements of the perfect pew — comfort, beauty, durability — for lasting satisfactory service.

Manitowoc Church Furniture Company is equipped to supply you with church seating of GENUINE QUALITY at the right price.

MANITOWOC CHURCH FURNITURE CO., Waukesha, Wisconsin  
DEPT. EX.

We Invite Your Inquiry





**ELECTRONIC  
BELLS or  
TUBULAR CHIMES?**

**MAAS  
MAKES BOTH!**

**SINGLE BELLS  
PEALS • CARILLONIC SETS**

Regardless of your needs you'll find it among  
our vast line of fine bell instruments ...  
starting as low as \$310.

Over 22,000 installations attest their  
superiority. Get the facts before  
buying. Write for details:

**MAAS-ROWE  
CARILLONS**



Dept. 30, 3015 Casitas Ave., Los Angeles 39, Calif.



**FOLDING CHAIRS**

*in Steel  
or Wood*

**FOLDING BANQUET  
TABLES**

**WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES**

**J. P. REDINGTON & CO.**

**DEPT. 89 SCRANTON 2, PA.**

**GOWNS**



**• Pulpit and Choir •  
Headquarters for  
RELIGIOUS SUPPLIES**



**Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods**

**National**

CATALOG ON REQUEST

CHURCH GOODS  
SUPPLY COMPANY

421 - 23 ARCH STREET PHILADELPHIA 7, PA.

## WHERE TO BUY CHURCH EQUIPMENT



### BELLS & CHIMES

Maas-Rowe 250

### BULLETIN BOARDS

W.L. Clark, Inc 245

### CHAIRS & TABLES

(Folding)

Adirondack Chair 247

Monroe Co 246

Redington Co 250

### CHURCH BULLETINS

Eccl. Art Press 247

Woolverton Ptg Co 245

### CHURCH FURNITURE

AMERICAN SEAT 239

Josephinum Co 250

Manitowoc Co 249

Redington, J. P. 244

### CHURCH ORGANS

Austin Organ Co 247

### CHURCH WINDOWS

St. Joseph Art Glass 245



### COMMUNION WARE

Sanitary Com. Serv. 245

### FUND RAISING

LAWSON ASSOS. 243

### GOWNS & ROBES

(Pulpit & Choir)

Cotrell & Leonard 249

DeMoulin Bros 247

National 250

Ward, C. E. 247

### INSURANCE

MINISTERS LIFE 241

### MISCELLANEOUS

Col. of Metaphysics 247

Continental Writers 247

Dorney Printing 220

### PUBLISHERS

ABINGDON PRESS 219

Baker Books 245

UPPER ROOM  
back cover

## CHURCH FURNITURE



of  
**ECCLESIASTICAL BEAUTY  
and  
DISTINCTIVE QUALITY**  
Since 1884

Designed and Produced  
by

**THE JOSEPHINUM  
CHURCH FURNITURE CO.  
DEPT. E, COLUMBUS 7, OHIO**